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Editors of The Spectator

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Pat Weld Named Editor



Pat Weld

Pat Weld will be the Spectator editor next year. The golden-haired junior coed from Bainbridge Island was named today to the top post on the twice-weekly student newspaper.

Also appointed today as 1963-64 managing editor was Jim Haley, a junior from Seattle.

Pat will be the first coed in three years to sit at the editor's desk, and the first to direct the newspaper since it advanced from weekly to twice-weekly publication in 1961.

THE APPOINTMENTS were made by Fr. Francis Greene, S.J., faculty adviser to the paper. Both appointees are journalism majors, and both transferred to S.U. as sophomores.

The new editor-in-chief came to S.U. after one year at the U.W. and another year as a secretary in the Washington Mutual Savings Bank. At the U.W. she was a section editor for the Tyee, the yearbook.

THIS YEAR Pat has been news editor of The Spectator and a part-time secretary to Mrs. Donol F. Hedlund, director of the first humanities program. The previous year, Pat was a Spectator reporter.

She was graduated from Bainbridge High School in 1959 where she had been editor of

the yearbook and vice president of the student body.

Last October she won the Frank M. Baller scholarship award, a \$100 stipend to the junior journalism major who has the best record in the academic and the student publication fields.

THE NEW managing editor was sports editor of The Spectator this year, and a photographer last year. He moved to S.U. after one year at the University of Wyoming where he played on the freshman football team. At S.U. he has been active in the intramural sports program.

Haley was graduated from O'Dea High School in 1960. As a guard on the Irish high school football team, he was named to the Catholic All-City squad in both his junior and senior years. He also played on the O'Dea baseball team.

Pat is the 21-year-old daughter of Mr. and Mrs. William H. Weld of Bainbridge Island. Haley's parents are Mr. and Mrs. C. W. Haley of West Seattle.



Vol. XXXI.

Seattle, Washington, Friday, May 3, 1963



No. 47

Boeing Strike Story Told

By HUGH O'DONNELL

A strike of 30,000 Seattle production workers against the Boeing Company was averted last Wednesday when the firm reached a tentative contract agreement with the International Association of Machinists.

Al J. Hayes, general president of the union, said in Washington, D.C., that the proposals, the details of which have not been made public, have been received from the company and will be presented to union members for a vote.

THE UNION authorities stated that total employment at Boeing in metropolitan Seattle is approximately 65,000. This means that 65,000 out of 127,000 fami-

lies in Seattle depend directly on Boeing for their livelihood. A production workers' strike against the plant would have extensive adverse effects on the economy of the entire city.

Boeing officials have ruled out plant shutdown. Therefore, not all 65,000 would be jobless, but at least half, according to the union, would observe the picket lines. The machinists union represents about 40,000 by units, i.e., production, maintenance units, but of this number 30,000 actually belong to the union.

DURING THE FIRST two weeks of the strike, protesting workers would have no income. Then the international union would pay union members \$25 per week. Non-union members of represented units may strike if they choose, but receive no union benefits.

Union statistics show the average production worker has a wife and 2½ children. With 30,-

000 men on strike, about 135,000 people in metropolitan Seattle would have no income for two weeks. Thereafter, they would receive a quarter or fifth of normal income.

(Continued on page 2)

Fr. Gill to Show European Slides

Fr. William Gill, S.J., Bill Moreland and Jan Kelly will show slides of the 1962 European tour Tuesday at 7:30 p.m. in P 401.

Fr. Gill conducted last year's tour; Moreland and Jan were members of the tour group.

The slide lecture will be given as a preview for those interested in this year's tour. The slides will include scenes of Madrid, the French and Italian Rivas, Rome, Venice, Milan, Florence, Lucerne, Munich and Paris.

All students may attend the lecture.

Six Candidates Unopposed In Class, Senate Race

Filings for senate and class officer positions closed at 3 p.m. yesterday, with six candidates running unopposed.

Senior hopefuls vying for senatorial seats according to the five seats open are: No. I, Dan Regis and Jack Sutcliffe; No. II, Tim Sullivan and Al Lemieux; No. III, Jodi Rotter, Sharon Stanley and Wally Toner; No. IV, John Brockliss is unopposed; No. V, Pat Campbell is unopposed.

IN THE RUNNING for the junior seats are: No. I, Bart Irwin, Valerie Volta and Charles Fox; No. II, Ray Angevine and Jim Picton; No. III, Paul Hill is unopposed; No. IV, Harry Purpur and Terry Whaley; No. V, Bruce Weber and Bob Basom.

Filing was heaviest in the race for sophomore seats: No. I, Dick Twohy and James Warme; No. II, Theresa Zipp, Cathy Robel, Steve Hopps and Jerry Harnish; No. III, Brian McMahon is unopposed; No. IV, Jerome Mylet, Steven Starbuck and Kathy Keeley; No. V, Mary Helen

Madden, Mike Parks, Patty Noonan and Robert Ramseth.

The filing for class offices was light, with only two positions requiring primary balloting. Filing for senior class president were Denny LaPorte and Donald Canner; vice pres., Sherry Doyle, Helen Coyne and Joseph Miller; sec.-treas., Kathy Ermiller is unopposed.

VYING FOR JUNIOR class officers are: president, Mick McHugh and Bill Meyer; vice pres., Sandra Hasenoehl and Peter Black; sec.-treas., Lonna Tutman is unopposed.

Sophomore filings include: Bill Rieck and Tony DiRe; vice pres., Mary Vermilya and Hugh O'Donnell; sec.-treas., Jane Grafton, Andrew McClure and Sue Miltner.

JOURNEYMAN INSIDE

The third issue of the Journeyman, four-page literary and political supplement, appears today on pages 3-6 of this edition of The Spectator.

Red Carpet Ready For University Day

By PAT WELD

As many as 3,000 visitors are expected to attend tomorrow's University Day activities from 1 to 5 p.m. on the S.U. campus. Personal invitations have been mailed to 5,000 high school juniors and seniors within a day's drive of the S.U. campus. Mike Reynolds, faculty coordinator expects that the attendance will vary with weather conditions.

ONE OF the special features of the day will be 16 electricabs from the Century 21 Exposition. They will be used to shuttle visitors from parking lots to the campus and for the campus tours.

As soon as they arrive on campus, visitors will be directed to the welcome center in Pigott Aud.

AT THE WELCOME center, the visitors will also be directed to the faculty displays in the Pigott Bldg. and the student displays in the Chieftain cafeteria.

Guided tours have been arranged for those guests who wish to take them. They are also invited to tour the campus on their own if they like. Jim Barnes is in charge of the guided tours.

THE TOURS will end in the lobby of Bellarmine Hall where an informal tea has been arranged.

All the dormitories will be open to inspection. Dorm students have been asked to have their rooms in top shape.

DAN LEAHY, general chairman, told The Spectator that at least 300 S.U. students are involved in the operation. The I.K.'s, Spurs and A Phi O will have most of their members in uniform performing a variety of services.

A student luncheon has been arranged for noon today in the Bellarmine dining room for the participating service clubs and those leading the tours.

THE UNIVERSITY Day committee requests dorm students to park their cars in the ASSU parking lot at 11th and Cherry tomorrow afternoon.



SCRUBBA-DUBBA-DUB . . . hey, but not in my face! Four S.U. students prepare for University Day early by washing the electricabs. Faculty coordinator, Mike Reynolds (far right) got in on the washing

job when Marilyn Dahton didn't look where she was hosing. Scrubbing in the middle are (from l.) Jim Barnes (tour leader) and Dan Leahy (general chairman).

Photo by Forde Photographers

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What Is It?

The essays written by three upper-division theology classes and printed in today's Journeyman express student opinion opposing the suggested introduction of "dialogue" into some university courses (Journeyman, Feb. 8, 1963).

THE DEFENSIVE posture of the essays results in what we believe are definite misconceptions. Many writers, for example, falsely identify a controlled class discussion, already found in some university classes, with small-scale seminars.

But what really alarms us are some of the attitudes expressed toward theology. One writer argues, "The concept of group discussions on dogmatic theology does not hold because there is no room for controversy. The Church law is firm and allows no room for controversy." He unfortunately identifies theology, the science based on revealed Faith, with the articles of Faith themselves. This distinction must be made because although revelation is the core of Christian belief, many of the principles advanced by theologians are not dogma at all, but they are attempts at a greater rational understanding of Christian beliefs and practices.

THEREFORE, to rule out any discussion of theology other than quibbling over historical facts is to drain the vitality from Christian wisdom. Sts. Augustine and Aquinas laid no claims to their personal infallibility, yet they openly engaged in theological discussion. The works of Fr. Hans Kung, Fr. Courtney Murray, Jacques Maritan, Etienne Gilson, G. K. Chesterton, Cardinal Newman and Gabriel Marcel testify to the dabbings of priest and laity alike in matters theological. It can hardly be said that they are in perfect concord in theological questions.

A GRAPHIC example might help illustrate what theology is. From revealed truth we know that we receive supernatural help from God. We discuss this in terms of active and sanctifying Grace. The process involved in proceeding from "help" to "Grace" is one type of theology. The method used to relate the notion of "Grace" to our everyday life is another type.

We are not demanding individual interpretation of dogmatic truths. Nor do we propose uncontrolled discussion in the classroom. All we are suggesting is a personal awareness of these truths. This is something that simply listening to lectures does not encourage. Lectures are important, but there must also be inter-personal thought and discussion.

WE DO NOT agree with the students who regard theology as so many encrustations of thought buried in Latin tomes. Is it not rather, a creative wisdom through which a Christian may seek a dynamic commitment to the Eternal Word?

More on Boeing Strike

(Continued from Page 1)

The first to feel the decline would be cash trade establishments, e.g. grocery, clothing stores. If the strike continued, credit concerns, i.e., car, and furniture dealers, would feel the "economy quake."

AN ATTORNEY FOR the union's Seattle Branch stated that, "The heat of the controversy is generated by a worker rating system known as 'performance analysis'. In simple terms, the employees resent being

graded on a 'report card' system by supervisors." The rating is done "on a curve," comparing workers, regardless of seniority.

Until recently, workers had no way of appealing their rating, and resentment was ever present because of the disregard for seniority. Boeing concessions of these two facets of the issue and thoughtful reconsideration by union members point the way to successful negotiations and avoidance of an economically disastrous strike.

Prof to Combine Class, Cruise

By JUDY KING

There's something new afloat . . . it's the University of the Seven Seas, a fully accredited university that cruises to different parts of the world each semester to give its students a first-hand knowledge of what they study in texts.

One of the faculty members on the M.S. Seven Seas, sailing October 22, will be Mr. Vernon McKenzie, professor emeritus of the U.W. and lay faculty member at S.U.

Professor McKenzie, 75, will supervise publication of a five-day-a-week mimeographed newspaper and teach courses in journalism and propaganda.

Crossing the ocean is nothing new for McKenzie: he has crossed the Atlantic 49 times

and the Pacific once. His first crossing as a youth was "just for pleasure." He made several crossings in connection with two events in history known as World War I and II, logged some more as editorial representative for International Magazine Co. and as adviser to the U.S. war department on the German Press.

Author of four books and innumerable articles and pamphlets (they fill up several files), McKenzie was active with the British Information Service before the U.S. got into World War II and a member of the William Allen White Committee, Defend America by Aiding the Allies.

An hour-long interview with Hitler ("one of the most difficult interviews I ever did"), an



VERNON MCKENZIE

interview with Mussolini, ("very easy chap to talk to"), were two of his many with famous personalities.

The voyage of the M.S. Seven Seas will be just another in the long line of adventures in McKenzie's life.

S.U. May Coordinate Lay Volunteer Work

S.U. is on its way to becoming the West Coast center for the lay volunteer program of the Sodality.

Representing S.U., at a recent conference at LeMoyne University in Syracuse, N.Y., were Dick Otto as Sodality prefect and Fr. Francis Lindekugel, S.J., Sodality director. Presentation of the S.U. Sodality training program for lay volunteers met with enthusiastic encouragement by conference delegates. When established as the West Coast center, S.U. will be responsible for the distribution of information and training of volunteers for the whole area.

DELEGATES TO the conference from Jesuit colleges around the country, made two proposals following their series of four-day meetings: 1) That lay volunteer training programs be established on all Jesuit campuses; 2) That the Jesuits, with their worldwide structure of universities and missions, serve as a central agency to guide and coordinate the lay missionary movement through the national office of Jesuit missions.

To date, the lay missionary movement has not been highly organized as a unit. The selection, training and positioning of laymen is done by various small organizations such as AID, PAVLA, EXTENSION, GRAIL, ICA and individual campus groups. The aim of all is service, but the methods of training and selection are specifically varied.

SPURRED ON BY the success of the Peace Corps, the leaders

of the lay missionary movement have realized the need for central coordination and expansion of training programs. Further activity has been spurred by an increasing awareness of the great potential of youth in Catholic colleges and universities.

Summer Class Dates Set

Summer quarter classes will begin June 18. Registration for classes will be June 17. Late registration ends June 21.

The first session of summer quarter will end July 12; the second will begin July 15 and end Aug. 9.

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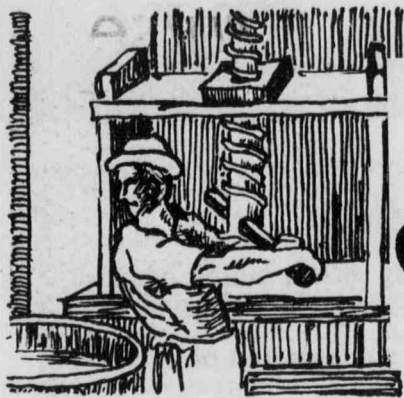
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The Spectator

Journeyman

Renovation in Conservative Political Thought

Positive Force in Government . . . the Good in Human Nature

By JOHN H. PURRINGTON

"New Conservatism" is almost a cliché in circles where political theory is used as a conversation piece, along with abstract impressionism and Dostoyevsky. The attention of the general public and an alarming number of college students is drawn away from the real substance of this system of thought by the verbal thrashing about of one William F. Buckley, Jr. This fellow, who is undeservedly hailed by many as this country's leading intellectual conservative, has no coherent or well-developed political philosophy. He seems to conceive of conservatism, not as a concept of just government, but as a grand crusade against the font of all evil, liberalism.

His method of attack shows him to be afflicted with a double malady: an acute constipation of ideas accompanied by equally severe diarrhea of words. He takes hysterical delight in thrashing about in his own mental excretion, then calls those who are repulsed by his antics psychotic.

RUSSELL KIRK IS the most widely read of a group of writers who, in contrast to Buckley's distracting antics, are taking a mature, scholarly approach to the newly emerging conservative political philosophy. The substance of this view is found in the orthodox protestant teaching on the nature of man, which is one of the few concepts that is constantly identifiable through the development of American political thought. Around the time of the depression, speculation on the nature of man as a political principle was overshadowed by economic

effort is aimed at a shift of emphasis from a strictly pragmatic outline for progress to a philosophy based on the nature of man as a theological concept, which is vividly expressed in his **The American Cause**. The idea of change becomes, then, along with his entire body of thought, a logically necessary conclusion built on his basic premise concerning man's nature.

He holds the Biblical account of the fall of Adam to be revealed truth, and man's nature is essentially evil as a result of it. It is important here to realize that protestant theology teaches man's nature was altered by the Fall. Evil became part of his essential make-up. He cannot avoid his evil tendencies, but he can control them with help from God. This state of degradation, along with God's command that all men be brothers in righteousness, forms a bond uniting all men in a filial relationship and is the basis for his entire body of thought.

EVERY MAJOR conclusion he reaches is another expression of this innate conflict in man. His nature is determined toward evil and God has commanded his adherence to the good. This precept is the basis for his statement that human nature is unchangeable: "The character of man is now what it always will be, a mixture of good and evil."

Kirk's theory of natural rights is a conclusion drawn immediately from his idea of the nature of man. Natural rights are those rights which belong to every individual because he partakes in the human dignity which, because of his decadent nature after the Fall, is based solely on God's love for him. But these rights also imply duties and obligations that man must adhere to if he is to continue to enjoy them.

Kirk states that the body of natural rights is a moral system applied to jurisprudence. The rights are established as valid by custom and prescription and are a result of an evolutionary process of sorts, having been found to be in accordance with the civil and social aspect of man's nature. Man, he claims, has an inclination or tendency toward these principles which Kirk calls an "original impulse." I have drawn the conclusion that this tendency is attributable to God exerting His Providential influence on man's activities, because this impulse is described as being more than natural or human.

THERE APPEARS TO be an inconsistency here in Kirk's thinking. If there were an extrinsic force tending man toward a system of natural rights, it seems logical that it should be self-evident or at least not dependent on a trial and error process for a basic definition

of the system. If he had said particular applications of the natural rights were shown to be correct by man's experience in his social environment, there would have been no difficulty with his position. But evidence from history proves that man has not tended toward one particular application of any system of human rights, which I feel refutes his theory of an original or supernatural impulse.

The moral principle of natural rights and duties sets up religion as the basis for civilization, with two basic constituent principles. The first is the awareness of God the Father as revealed and the second is the statement of Original Sin that "men and women have failed to do good constantly." Kirk states that man, by the fact of his corrupt nature, is in a constant struggle to maintain these rights and that conservatism has taken on this struggle as the very reason for its existence.

Kirk feels it necessary to recognize that man's overcoming the influence of evil in himself must be a personal battle. Government is just when it helps each man realize his inherent capabilities, not when it tries to change human nature to fit some Utopian ideal. The following statement by Kirk expresses very clearly the role he feels government should play, and I think it is also an excellent statement of the conservative notion of limited government.

"All that law can do, in any country, is to maintain a tolerable balance of order, justice and freedom. The law cannot reconstruct human nature; it can only protect most human decent things, most of the time, against the minority of indecent human beings."

ALTHOUGH KIRK admits of a moral responsibility on the part of the individual to pay allegiance to the state, the emphasis still remains on the morality of the individual in his relationship with God and his fellow man. The state, then, doesn't become a moral entity in itself. It is always considered as being composed of individuals, functioning for the individual good. The state is a necessity because of the fact that the maintenance of his natural rights depends on the exercising of the natural duties they imply. And since, as was stated before, man has an innate tendency toward evil, he will tend to disregard these duties unless some coercion is brought to bear.

Kirk states that there are two political principles of natural rights which, taken together, are called ordered liberty. The first is order, which is the principle and process by which the peace and harmony of society are maintained. This entails obedience of those in authority to the laws of God, and obedience of the

individuals to just authority. Justice is the second, and is the principle and process by which man is accorded the things that are his own. The functions performed in this process are the protection of life and dignity and the punishment of evil-doers.

IN MY OPINION, the trend in Kirk's thinking is toward the idea that not only is government as such ordained by God, but also a particular form of government carries His blessing and deserves the allegiance of the people because of it. Here is the sequence of Kirk's ideas that has led me to this conclusion:

(1) Man's dignity is based on God's love for him, therefore all men are essentially equal. (2) Just government is concerned with the preservation of the rights of man, or is simply obedient to the will of God. (3) Government which strives for this end is divinely ordained, or at least has divine approval.

When one adds to this conclusion his statement that the character of man is unchangeable, it leads to the final conclusion of one ultimately correct way of ordering his political activities in accordance with his unvarying nature.

Kirk proposes the existence of two cardinal principles in the American political structure. If my above assumption is correct, his declaration seems to be a subtle inference that our government fulfills the requisites for ordering man's activities according to his nature and has divine approval as a result. The first principle is a sharply limited, defined government—people have the right to make their own decisions in most pursuits. The moral and political authority resides in individuals under God, not in the abstract state.

NOTICE THE AREA which is not considered as part of the scope of American governmental operation. It is, by strict definition of its limits, excluded from the private lives of the individuals. The government is organized, directed by men in the fashion that best suits their private quest for sanctity.

The second principle is that of a republic or "territorial democracy." He



anxiety, which resulted in both liberal and conservative becoming descriptions of economic policy. Kirk's "New Conservatism," then, is actually re-emerging from the relativism of the "businessman's conservatism," whose position on any given point is greatly dependent on the position of its opposite pole, liberalism.

The liberal is seen as the daring innovator, pursuing new courses with confidence in the ability of Americans to study history and predict results with rapid progress following, despite a certain margin of error that must be expected.

The conservative is seen as the cautious, slower moving man who would rather build on the solid ground of past experience. He chooses to move ahead with great deliberation, stepping out gingerly and making no major move until he has proven to himself that the new program or policy offers security and stability along with progress. The role of the conservative has almost become that of a retaining force, compelling the liberals to slow down a bit and weigh their decisions more carefully.

KIRK DOES NOT attempt to alter the concept of slow, deliberate change, which has practically become the entire substance of conservatism. His whole



states that public decisions ought to be made by the free will of free citizens, meeting together on a human scale. This principle provides maximum possibility for the individual to take part in the ordering of the government and minimum opportunity for "the minority of indecent human beings" to assume power and interfere with the progress of the majority toward their final end.

The step that Kirk and the other "New Conservative" theorists have taken in defining government as being based on the nature of man and subservient to his needs is a profoundly interesting one. A whole system of political philosophy has been devised within the past decade or two and I feel that it will be noticeable enough to warrant the close attention of anyone considering himself an educated citizen.

(EDITOR'S NOTE: Last quarter, members of three upper-division theology classes were asked by their theology professor to write their comments on the use of the dialogue method for courses in theology. Those responding did not expect their comments to be published. Anyone interested in reading the entire articles should contact the editor of The Spectator—copies of all comments on the dialogue system are on file in the Spectator office. A total of 56 replies were received; 22 in favor of the dialogue method; 2 in favor of dialogue method in courses other than theology; 4 irrelevant, and 28 opposing the use of dialogue method in theology courses. The following are excerpts from the 28 papers opposing its use.)



● (g.p.a. 2.61) "A large class (over 50) almost demands lecture, but a small class may work on a class discussion system . . . Also there are not many books in the field of theology, especially books that an average reader could understand, and some books are written only in Latin."

● (g.p.a. 3.0) "In theology, a dialogue method would be nice. But it is not practical. Most students are learning the majority of the material for the first time . . . Fewer texts are needed in the lecture method, as the notes are so important. This promotes more outside reading, which is what the students need . . . I do not believe the students would obtain that much knowledge from the other students in the dialogue method."

● (g.p.a. 2.8) "I think that a two-hour, non-major, required class should be dispatched with a minimum of effort for all concerned. From the teacher's point, he probably handles 200 to 300 pupils per quarter and since his classes meet only twice a week he must cover the maximum material in a short time, exactly suited to the lecture method. Since the teacher is pressed for time, easy-to-correct objective tests should be used . . . From the students' point: We are taking a theology class along with our major courses over half the time we are at S.U.; and while theology classes are not useless or unimportant, they should not interfere with other classes . . . We cannot afford such classes that detract from our field of concentration."

● (g.p.a. 2.3) "Having daily discussions in a class of over 20 is out of the question. In such a situation, three or four students tend to dominate the class to the detriment of the others."

● (g.p.a. 3.8) "Because of the inavailability of most texts (most are in Latin), it is foolish to expect students to go to the sources themselves. Another practical disadvantage is that because theology is not a major and class time is limited to two hours weekly, adequate time for preparation by students is not available . . . Dialogue method is ideal and perhaps workable for such programs for honors. Without stack passes, for example, the regular student cannot do it!"

● (g.p.a. not given) "Competition in expressing ideas could never be the 'heart of progress'. It would be a melee. Who would ever listen or acknowledge another's ideas? No one would learn a thing. If this were Europe the plan for more discussion is certainly a good one. But this is the U.S. where a college student is about equivalent to a high school student in Europe . . . It isn't our system to think, just to memorize and repeat after the teacher. In theology it seems out of the question. The courses are so set up as to be survey-type classes. There is too much information to be imparted to have several uninformed students discussing it."

● (g.p.a. 3.71) "Not all of us have stack passes to locate pertinent data . . . Class size, too, I do think is prohibitive . . . With a few controlling discussion—often topics are switched or digression occurs and subject matter is introduced which no one else knows much about or is qualified to speak on. Sad experience has shown how perturbing this can be . . . Other courses such as Eucharist, Sacraments and Dogma spend so much time on factual data that the lecture system seems advisable—with questioning, of course."

Elements of the 'Dialogue' Method

1. Dialogue does not mean seminar!
2. Assignments need not be larger!
3. Extensive research beyond regular text is not necessary!
4. Dialogue does not apply to every class!
5. We do not say it should be used "Everywhere and always!"
6. The term dialogue method does not mean an iron-clad system—the application is determined by the professor.
7. Everyone who fails to use this method should not be burned at the stake!
8. It's not going to happen overnight!

● (g.p.a. 2.95) "Considering the size of classes at S.U., the dialogue system would not offer an equal opportunity to every student. Secondly, the majority of professors are men possessing great erudition and insight in their particular fields and with any other system these qualities could not be exemplified to capacity. In conclusion, I do feel that an instructor should conduct a class in such a fashion as to allow the students to participate in class discussion while still refraining from a total or strict dialogue manner of teaching. I believe that neither the attitude of students nor the present-day philosophy of teaching is ready for a complete transition."

● (g.p.a. 2.63) "Large classes and limited instructors available demand the lecture system. It is a question of doing the best job with the manpower available . . . A seminar type of class would have to be small enough for the instructor to handle. The instructor could not be burdened down with too many of these classes."

● (g.p.a. 2.78) "When discussion becomes active among teacher and students, it is easy to get off on a tangent, thus wasting valuable time . . . The lecture system is the most useful and accurate way of teaching the students under these conditions and will be used until a more efficient way is found. The average student cannot discuss intelligently enough to get a great deal out of a discussion anyway. We find that the gifted students usually monopolize the conversation between the teacher and students."

● (g.p.a. 2.6) "In light of my own definition, I feel the only effective method of instruction in theology is the lecture system. My reasons for this stem from the very definition of seminar: 'a small group of students, as in a university, engaged in advanced study and original research under a member of the faculty' . . . As far as original works or copies, these are in Latin and how many of us read Latin well enough? . . . I also feel that student ideas would tend to wander too far off the defined or approved teachings and a tremendous amount of time could be consumed in this. I believe it is unreasonable to force a student to allow his time to be wasted, where in a lecture, the vast amount of material is more easily covered by the professor."

1. Dialogue simply means increased class discussion between students and professor!
2. Professor still controls and directs the class!
3. Lectures are often helpful and necessary!
4. We think many classes could effectively use more discussion!
5. Dialogue will work with almost any size class!
6. Many professors have experimented—with surprising success!
7. Students would have to prepare for class!

● (g.p.a. 3.5) "I don't go along with the discussion and dialogue system. My main argument is that as a student I am fully aware of what I know and I am more interested in what the professor knows. I come to school to learn and I believe the professor, who has had quite a bit more education and training in the subject than I, is better qualified to discuss anything pertaining to the subject on hand . . . The students themselves will not care to prepare for such classes. With the required research that will be necessary, I do not believe there will be a rousing response. Theology is only a two-hour course and students for some strange reason would rather spend the time devoted to the studies of their major."

● (g.p.a. 2.8) "There is a tremendous amount of material to cover in a short amount of time. Although the method of discussion in teaching could lead to a more active class, nevertheless, the amount of material covered could not be the same. Also there would be the problem of having students in the class who would be capable of leading such a discussion. Some opponents might say that a good teacher would be able to draw the students into a discussion, but I contend that even if he could, the students would have to spend some time in class thinking of possible answers to the proposed questions and this would hamper the amount of material that could be covered."

● (g.p.a. 2.71) "First of all, not everyone can succeed in these seminar-type classes. Many students wouldn't have the time. A great number of students, especially the upperclassmen, are working their way through school and as a result can't spend their free hours in profound reading. Also, I would expect that there would be a small percentage who couldn't succeed because such readings would be beyond their capacities. Secondly, I would doubt that we, here at S.U., have enough outside books to go around."

● (g.p.a. not given) "Many students have not had much, if any, background on theological issues . . . the majority of discussion would involve a very, very small percentage of students. Also, the professors having studied theology in their priesthood training, are able to bring in more, and more accurate facts on the subject. Students, not being so familiar with the field, could discuss the same topics, without much room for expansion."

● (g.p.a. 3.13) "matter to be taught participation, with only retard the development of professors. I have found where discussion occasionally student information to the lecture by students who flate their egos by . . . The professor individual problem periods . . . With regular hour course, class the students would the matter—that areas would suffer ment. Also, in regard most worthwhile between the professor students—leaving gain the benefits of

● (g.p.a. 2.23) "of teachers in the and a large student make it impossible for course in theology taught in a discussion group class . . . S.U. a college but a university Our size makes for students being taught fewer teachers. Because of fewer teachers, it must be given in a that can be corrected. This requires the student to know facts which would learn in a semester course. Since theology not taught as a major at S.U., it should not excessive time away subjects in the major of study. In particular in group discussion must do a lot of reading. The major students at S.U. are residents on campus. Part-time jobs take lot of the student's time. What time he has is used in studying more important courses. Theology is not a major in which a lot of reading can be done because the books are not in Latin. If a person is interested in discussing theology outside of class, he becomes a member of Sodality."

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● (g.p.a. 3.13) "Considering the time and the matter to be taught involved, I think that student participation, with the exception of questions, would only retard the development of the matter by the professors. I have found from experience in classes where discussion was encouraged that, although occasionally students were able to add pertinent information to the lecture, much class time was wasted by students who wished nothing more than to inflate their egos by developing irrelevant material . . . The professor should not have to cope with individual problems while wasting precious class periods . . . With regard to theology, which is a two-hour course, class discussion is not practical. All the students would understand fully one section of the matter—that which was discussed—but other areas would suffer because of the limited time element. Also, in regard to this, I have observed that most worthwhile class discussions were carried on between the professor and one or two outstanding students—leaving the others on the sidelines. To gain the benefits of class participation, I think it should be all-inclusive."

● (g.p.a. 2.9) "In many classes such as theology, material needed to gain knowledge is out of the students' reach. Many books are written in Latin—these can only be presented to us through translated quotes by the teacher . . . time is limited and a maximum of matter must be covered in a minimum of time. If the 'dialogue' system were initiated for all courses, then surely the time spent on these courses should have to be extended. If all the material were to be covered, then more students should have to be prepared for a longer stay in colleges."

● (g.p.a. 2.49) "Most of theology is based on solemn decrees or canons, which are open to discussion . . . Care should be taken, however, to insure the recognition that Holy Scripture is not open to individual, unguided interpretation. If some way were possible for the students to voice opinions and have discussions before being told the official ruling of the Church, then the class could lay the groundwork for the defined doctrine."

● (g.p.a. 3.45) "I do not believe that the manner used at Regis is wise. To test a student daily is to destroy the acquiring of an intellectual habit. Students merely study for the test, not to learn . . . I do not know how I would be able to defend a position if I did not have the proper background. I do not feel one is able to get the proper background merely from reading books. Most books written on theological items expect the reader to have a certain background, a certain vocabulary. While I believe discussion is most important in a class, I do feel it is more important to get the material over to the student . . . How can I, having a mere 16 hours in theology, discuss subjects which the great theologians of the Church have been discussing for centuries? In the first place, what is there really to discuss in theology class? This search for a pat answer to every problem in theology could well destroy the gift of faith. I do not think the vigorous 'clash of ideas' has a place in theology."

● (g.p.a. 2.4) "For Catholic students these are required courses and thus, by their very nature, are considered by most as just something to wade through. This type of attitude is not conducive to the research and time it would take to have profitable discussions. Most students are in college so they will be able to attain a higher rung on the economic ladder and the interest is just not present in courses that do not aim towards this end. The number of hours required is already set and to change them would be a monumental task. And to cover the matter from Genesis to the complexities of the Mass in a total of 16 hours would be virtually impossible if time for lengthy discussions were allowed . . . Under the present conditions—limited reference materials and many theology students—it would be very hard to get at the proper sources of information."

● (g.p.a. 2.4) "This is my last theology class and I have yet to come across a class which I felt qualified to 'discuss'. Theology is largely a matter of dogma, of Church law . . . It is the law which must be taught to the 'ignorant' by the 'learned' . . . If allowed free rein, a theology class could become an ecclesiastical court in which the poor professor was a judge and the whole class would be spent solving individual cases. Moral theology, alone, lends itself to discussion, but this is now special ethics."

● (g.p.a. 3.4) "I do not believe the subject itself is suited for a seminar discussion. In the seminars I have observed, the teacher never gives the 'right answer' but lets each student decide for himself. Apply this to theology and you would have enough heresies to make the Protestant Reformation look tame in comparison. Another reason is the size of each class. With 50 students in a seminar, you would have about five to ten students taking an active part while the rest would sit and vegetate the same as they do in a lecture. There is also the added problem of obtaining an adequate supply of reference books. It would be great if every student had access to the honors seminar library and also a stack pass for the school library, but this is obviously an impossibility. The seminar method works quite well at S.U. in the honors program. But these students in the program are quite a bit above the average college student before they even get accepted to the program. They also have access to much more reading material. Another big factor is that these students are on scholarships, so they don't have to worry about going to school plus holding a job."

● (g.p.a. 3.4) "In such a course (i.e. lower-division courses) it is very difficult for the student to express, with his very limited background, potent arguments or earth-shaking opinions on any given subject . . . if we were to spend all our time fooling around with method in the lower-division courses we would have little time left for acquiring all the necessary background facts and principles which are absolutely essential as a foundation for upper-division courses . . . the majority of present-day students do not have sufficient time available for extensive reading in each of three or four courses they are taking. The above argument can be applied to both lower- and upper-division theology courses since all theology courses are essentially of the same nature."

● (g.p.a. 2.23) "Lack of teachers in theology and a large student body, make it impossible for the course in theology to be taught in a discussion group class . . . S.U. is not a college but a university. Our size makes for more students being taught by fewer teachers. Because of fewer teachers, exams must be given in a form that can be corrected fast. This requires the student to know facts which he would learn in a survey course. Since theology is not taught as a major at S.U., it should not take excessive time away from subjects in the major field of study. In participating in group discussion, you must do a lot of outside reading. The majority of students at S.U. are not residents on campus. Part-time jobs take up a lot of the student's time. What time he has should be used in studying his more important courses. Theology is not a course in which a lot of outside reading can be done because the books are in Latin. If a person is interested in discussing theology outside of class, he can become a member of the Sodality."

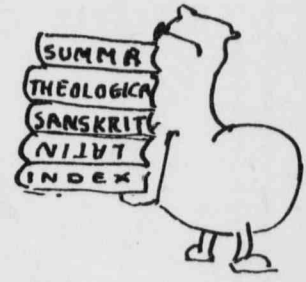


● (g.p.a. 2.1) "I believe that for me the lecture system is the best. The lectures have given me the ability to take notes which, since I have taken them, I consider them to be the main points of the lecture. From those notes I am able to look back and read them with an understanding that only I can get out of them. Lectures usually give only the viewpoint of one and although he knows more about the subject than I do he may not give the one idea that I need to correlate the whole group of notes."



● (g.p.a. 3.25) "In general, the dialogue system will help only the few, those who need it the least."

● (g.p.a. 3.54) "When a few students are permitted to use the class period to their personal advantage, the rest of the class must of necessity be slighted . . . a more thorough coverage of more material can be handled under the lecture system . . . It is a recognized fact that there is not sufficient reference material available to the students at this time. Lastly, most theological reference books are written in Latin, only a few have been translated to English. How many of our students have an adequate Latin background? Canon law is always in Latin and Church law does not permit its translation in its entirety."



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Our Lady of Sorrows

By LINDA MADDEN

Barclay Street in New York has given its name to a species of art that is all too commonly associated with Catholicism. What sensitive educated person has not winced at one time or another upon being confronted by a sugary madonna whose eyes glow in the dark or a ghastly picture of a woman no more human than a marshmallow with eyes rolled to heaven titled Our Lady of something-or-other?

With all this bad art, not to mention the pious little stories about the backdoor to heaven or a special plea in extremis guaranteed not to fail, it is no wonder that so many pseudo and semi-intellectual young Catholics consider devotion to Mary something unworthy of their attention. The picture of a blue-robed, blond-haired young woman calming an unimaginably angered Christ appeals to no one who gives the idea consideration. In rejecting all the plaster extravagance and pious nonsense, the intelligent person is correct.

HOWEVER, NO ONE, whose only education on the subject of Mariology consists of sermons given at May devotions and stories told by the Sisters and mothers who educated them in their childhood and early adolescence, is an intelligent Catholic in the fullest sense of the word. Mary is important. Not because the mother of any great figure is important. Frankly, the general public is probably little concerned about the mother of Washington, Lincoln or St. Francis of Assisi. Not because she is more appealing than Christ. No one could ever be more appealing than the

perfect Man, and certainly no one more glorious than Wisdom Incarnate.

No, Mary is important for one reason only. That reason is that God has chosen her to be His mother and the mother of the Mystical Body. It sounds simple, but how many Catholics can give any kind of ontological reason for veneration of Mary to another Catholic, much less to a Protestant? Yet we think that we are educated, emancipated from the misconceptions of the less well-read, the less well-educated.

WHAT IS THE TRUTH that lies behind the devotion the Church has to Mary? The answer lies in the mystery of the working-out in time of the Providence of God. For His own reasons God has willed that the salvation of man must come through Christ who is both God and Man. That Christ was a man in the fullest sense is defined doctrine. That Mary was the mother of the God-Man is also defined doctrine. It becomes obvious that God willed that in order for man to achieve salvation Christ must be born of woman.

God has, in a sense, made Himself dependent on this woman. Through her fiat He came into the world and continues to come into the world every hour as the Word Incarnate at the words of the Consecration. Every time these words are said, Christ's body becomes present, the same body that He took of the flesh of the Virgin Mary.

ANOTHER POINT may help to clarify matters further. A basic question for all Christians is, "Who is Christ?" Revelation shows us that Christ is the Church. The Christian as a member of the Mystical Body is in a real sense a part of

Veneration Not Idolatry

the whole Christ. Mary as mother of Christ is mother of the Christian, as a member of His Body, not merely from the time she was given to us through John on Calvary, but from the moment of her fiat.

UNFORTUNATELY, many Christians, Catholics and Protestants, have all too hazy an outlook on the nature of Christ, the God-Man. It is this confusion that makes the veneration of Mary a scandal. If Christ is merely a perfect man, then He is no better than His mother. If He is not divine, or if the great gulf that separates created from Creator is not recognized, then veneration of Mary becomes idolatry, because we make her equal in our minds to God. So not only do we come to Christ through Mary, but in a real sense we must come to Mary through Christ.

There is still another side to the prob-

lem of devotion to Mary. Some become so caught up in her perfection, her beauty and her grace that they succeed in making her a separate species of human being. These unfortunate people deny themselves by this outlook what is one of the most beautiful and profound aspects of the Christian life. They cannot come to Mary, cannot love her. They have made her like Steuben glass, a beautifully created piece of art, but far too perfect and too valuable to do more than stand on a pedestal and be admired.

Mary, though free from sin, is certainly not free from sorrow. Even without meditation on her life, which is the best way to come to a knowledge of her as a person, we can see something of the events in her life that reveal her humanity. She was involved in the scandal of a pregnancy before marriage. She had to come to her future husband and try to tell him a truth so fantastic that two thousand years later men still shake their heads in disbelief.

SHE WAS FORCED to give birth away from friends and family in a stable, to avoid the scandal of the eternal gossips who can calculate the discrepancy between a baby's birthday and a wedding day with frightful accuracy. She saw her only child condemned as a common criminal after three years of vagrancy in and around Nazareth. True, she had grace, but our own experience will show on reflection that grace and anguish go hand in hand on many occasions. Her title "Our Lady of Sorrows" is a recognition of her suffering, a suffering which links her irrevocably to the human condition.



LINDA MADDEN hails from Coronado, Calif. She is majoring in philosophy and is an active member of Sodality.

THE JOURNEYMAN

(Volume I — Number 3)

—a monthly supplement to The Seattle University Spectator. The opinions expressed herein are not necessarily those of the Journeyman or Spectator staffs. Students, faculty and staff are invited to contribute manuscripts of 1,000 to 2,000 words on topics of current interest to the University community.

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S. U. Downs Olympic:

Chieftains Face Pilots Tomorrow

S.U. will be after its fifth and sixth straight baseball victories when Portland comes to town tomorrow for a 1:30 p.m. double-header at Lower Woodland Park. The teams split last year, S.U. winning 8-3 and losing 5-1.

Jerry Watts and Denny Hodovance will probably get the starting mound assignments for the Chieftains. If Hodovance starts, he will have a chance to avenge a 5-1 defeat suffered at the hands of the Pilots last season.

THE CHIEFS defeated Olympic Junior College 6-1 in a rain-shortened contest Wednesday at Bremerton. Andy Erickson (3-1) hurled a five-inning three-hitter to give S.U. its 11th win against five defeats.

Bob Neubauer led the attack, with two hits, two runs batted in and a run scored.

NEUBAUER'S first-inning single drove in Rich Kayla, who had doubled, to open the scor-

ing. In the third, "Noob" tripled to plate Harry Lambro, then scored on Jerry Schatz' single. Schatz came in a single by Erickson. S.U. added two more in the fourth on four bases on balls.

The Rangers tallied in the first inning on a triple by John Beneditti.

BATTING STATS

	AB	R	H	RBI	BA
Neubauer	46	11	21	21	.457
Wilber	9	1	3	0	.333
Watts	6	0	2	1	.333
McDonald	29	4	9	5	.310
Schatz	29	4	9	6	.310
Kayla	52	13	16	2	.308
Mattison	55	11	16	10	.291
Hodovance	8	0	2	1	.250
Grundhofer	49	10	12	3	.245
Wandzilak	23	1	5	4	.217
Lambro	48	9	8	5	.167
D'Amico	6	1	1	0	.167
Erickson	13	1	2	1	.154
Borden	28	2	4	2	.143
Fitterer	22	2	3	0	.136
Salceda	5	1	0	1	.000
Michael	14	0	0	0	.000
Buzzard	4	0	0	0	.000
Hunter	3	0	0	0	.000
Arnsberg	3	0	0	0	.000
Sherwood	2	0	0	0	.000
Team	451	71	113	62	.251

PITCHING STATS

	W	L	SO	BB	ERA
Bradley	0	0	0	0	0.00
Hodovance	5	0	24	9	0.36
Watts	2	2	32	14	2.33
Arnsberg	0	0	1	1	2.50
Erickson	3	1	33	12	2.97
Sherwood	0	0	6	6	3.86
D'Amico	1	2	11	11	4.32
Keenan	0	0	0	0	0.00
Team	11	5	107	53	2.48

CCT's, Tartars Whip Opponents

By DON SPADONI

On yesterday's intramural scene, the College Club whipped the Pioneer Squares 8-2 at Washington Park. The victors opened their attack on a single by Jerry Carr which led to runs in the first inning.

The Pioneer Squares answered back in the bottom of the second inning on back-to-back singles by Robert Flor and Roy Flores, tying the score at 2-2. These were the only runs the Squares made in the game.

IN THE THIRD inning the

Razore Rolls High

Warren Razore topped the rest of the intramural bowling league with a 601 high series for the afternoon. Harry Anarde scored the best game with a 216 high.

YESTERDAY'S RESULTS: Second Halves, 3-Three 2A's, 1; Caps, 4-Untouchables, 0; Checkmates, 4-B-Balls, 0; BWOC's, 2-Misfits, 2.

CCT's broke the game open with a rally for three scores. Jerry Carr hit a double, John Waggett walked and Fred Marseli cleared the bases with a home run.

After adding two more runs in the fourth, the CCT's scored again in the fifth inning when Ray Butler sacrificed Fred Marseli across. Ray Butler was the CCT's winning pitcher with a two-hitter for his second win in two starts. George Levar was the Pioneer Square pitcher.

AT BROADWAY, the Tartars creamed the Oly's 15-4. The Oly's broke the ice in the second inning when three men singled and two scored.

Then in the third inning the Tartars blasted out seven runs. Bill Russell singled as did Fred Kulczycki and Mike Gazarek in that order. After Russell and Kulczycki scored, Terry Dodd bunted in Gazarek. Dodd then continued around the bases and finally stole home.

THE INNING wasn't over as

John Olson walked and Jim Haley singled. Don Baisch singled, thus scoring Olson, and Haley stole home. Baisch then scored the seventh run on an error, bringing the inning to a close.

The Oly's could manage only two more runs in the next three frames, but the Tartars continued their torrid pace and added eight more runs to make the score 15-4. At the end of five and a half innings of play, the game was stopped because of a down-pour.

Tomorrow at Broadway the Giants meet the Wetbacks at 9 a.m. and Reynolds' Raiders play the Menehunes at 11 a.m.

COED SOFTBALL

All coeds wanting to play softball next Tuesday afternoon should meet Dave Nichols in front of the S.U. gym at 1 p.m. Tuesday. Transportation will be provided.

In the Limelight

Nichols and Jordan... ...They Wear Stripes

By Jim Haley

You say that you've seen them somewhere before only they aren't dressed just right. Ah! That's right. Now it's coming back to you . . . only they used to wear stripes. Not the kind prison inmates wear, but the kind referees use.

Correct you are on the second guess. These fine fellows are



DAVE NICHOLS

the same you fight with over decisions made in intramural contests. They are the same we all criticize for anything that goes wrong in the intramural program—including your team forfeiting the championship game. They're Dave Nichols and Bob Jordan, assistant intramural directors.

BELIEVE IT or not, both do something besides help the students organize their squads and officiate at games.

Jordan has maintained just under a 3.0 g.p.a. in two years at S.U., and intends to finish graduate school in a little more than two years.

"I THINK that the intramural program at S.U. has improved this year under Nichols," Jordan said. "He has expanded it—not in the number of sports that are played but those which are now played are run in a more professional manner."

Jordan began working in the intramurals last softball season, continued under Nichols this year and hopes to go on next year.

"I know that I have made some bad calls in officiating," Jordan went on, "but I always try to be fair to the players."

NICHOLS FEELS that keeping personal contact with the players is one of the most important problems facing the intramural directors. "Before the football season, Bob and I visited every room at Bellarmine to introduce the program and ourselves to the freshmen. This is probably the hardest week of the whole job as we are faced with encouraging a lot of strange freshmen to come out and participate in a program with upperclassmen," Nichols said.

Nichols will attend UCLA for graduate work in hospital administration after he graduates from S.U. this June. "I have a three-year traineeship there in which I will be paid a monthly salary while engaged in my studies," Nichols went on.

Nichols also praised his co-worker, Jordan. "Bob has been a tremendous asset as he has put in time, energy and inspiration to make the program a success."

A tip of the war bonnet from this side of the scoring bench to the men who put on the intramural shows.

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Official Notices

Consult the bulletin boards or your copy of the spring quarter 1963 schedule for deadline dates for official withdrawals. The last day to withdraw from a class (grade of "PW") is Monday, May 20. No withdrawals are permitted after that date. Withdrawals are official when the student files the approved withdrawal card with the office of the registrar and pays the withdrawal fee of \$1 at the treasurer's office by 4:30 p.m. on May 20. Cards or fees are not acceptable after that date. A grade of "EW," which is computed as an "E" in your grade point will be entered on records of students who fail to withdraw officially.

Students who desire to change schools or majors are requested to file the official change form with the office of the registrar. Official changes of schools or majors received before May 31 will be processed prior to summer quarter 1963. Changes received after that date will be delayed until summer quarter registration has been completed.

Mary Alice Lee
Registrar

WANT ADS

THESIS, term papers, manuscript typing. Mrs. Rich. WE 7-2423.

TWO BEDROOMS with bath, \$35. Near Cornish School. EX 2-3470 or EX 2-3637.

FOR SALE: Lord's Holy Family Bible, gold and white, brand new, \$20. (worth \$40). EA 3-0514 after 6 p.m.

'60 TRIUMPH, 4-door sedan, bucket seats, 33 m.p.g., radio, heater, seatbelts, whitewalls, \$590. PR 6-5848 evenings.

SUMMER OPPORTUNITY. Now interviewing for limited group, this campus. Work in area of your choice. National recognized company. Call LA 3-0668, 11 a.m. to 1 p.m. only for appointment.

FOR RENT: June, July, August. Pleasant, large, one bedroom apartment for two on Mercer Island. Completely furnished, piano, record player. Rent less if couple proves responsible. AD 2-1644 or AD 2-1539 after 8:30 p.m.

FOR LEASE: Beautifully furnished, gorgeous view, two bdrm. house. Portage Bay. Adults. EA 4-9563.

WANTED: Girl for part-time Wrk. Starting June 1. Would prefer summer school student. Must have driver's license. EA 3-2311 after 5 p.m.

TWO - BEDROOM, furnished house for rent. No children. EM 2-0215.

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Home Economics Club Awarded 'Spirit' Cup

Colhecon, campus home economics club, is the recipient of the first annual AWS Spirit Award, according to Joann Cereghino, AWS president.

The winner's cup, accepted by Judy Comfort, sophomore, was presented by Ann MacQuarrie, former AWS president, at the AWS Tea, April 28.

Math Major Wins Award

Gerald J. LaCava, a mathematics major and graduate of Seattle Prep, has been given the Freshman Mathematics Achievement Award for 1962-63.

A mathematical handbook which was donated for this purpose by a publishing firm was presented to LaCava.

Smoke Signals

Today

A Phi O bus to take dorm students to Seattle beaches. Leaves Marycrest at 12:30 p.m., Bellarmine at 12:45 p.m., Chieftain at 1 p.m.

Saturday

ROTC drill team marches in Apple Blossom Festival, Wenatchee.

Alpha Kappa Psi car wash, 9 a.m. to 6 p.m., Joe Sheriff's Richfield station.

Saturday night discussion, 7:30 p.m., Chieftain lounge. Robert Winsor will speak on American Civil Liberties Union.

Sunday

AWS senior brunch, 12:30 p.m., Bellarmine dining room.

Hiyu Coolee hike to Lake Kelcemu, leaves 8:30 a.m. north end of L. A. Bldg.

Student senate meeting, 7 p.m., Chieftain conference room. Business includes consideration of a motion by Sen. Mike Reynolds to replace all previous election rules with the new election code.

Monday

Alpha Kappa Psi active-pledge meeting, 8 p.m., P 305.

Tuesday

Chemistry Club, 7:30 p.m., Bannan 509. Discussion of future activities and nomination and election of officers. Pre-med, pre-dental, chemistry and biology students interested in club's annual outing are asked to attend.

S.U. Marchers to Vie In Apple Blossom Fete

The ROTC drill team will defend its championship at the Apple Blossom Festival in Spokane, May 17-19.

The team's competition in the festival's annual parade will be its first of the 1963 season. M. Sgt. Alfred Moore will be moderator on the trip.

In last year's invitational parade, the S.U. marchers topped 42 other drill squads.

The 28 members of the team's traveling unit also will compete in Bellingham, May 11, and Port Townsend, May 25.



Do you think Charlie can win a ribbon?

That's what Joan Anderson, 4-H girl, is striving for: a blue ribbon for Charlie at the County Fair.

Working for excellence is one of many fine principles which the 4-H Club and Future Farmers of America inspire in their youthful members.

Honoring their purposes, our Company annually provides 74 first-year college scholarships for 4-H and

FFA to award to deserving members in the West, Alaska and Hawaii.

Joan Anderson plans to apply for one of these.

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